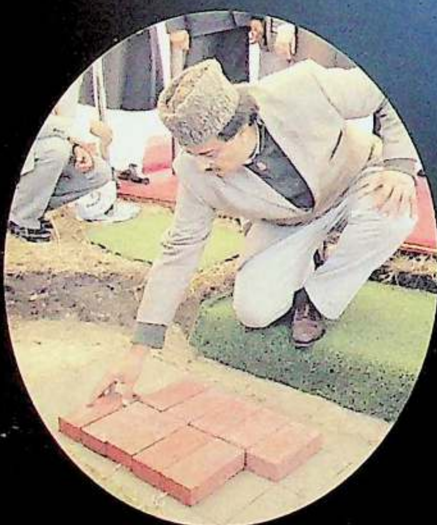
Magazine of Majlis Ansarullah UK

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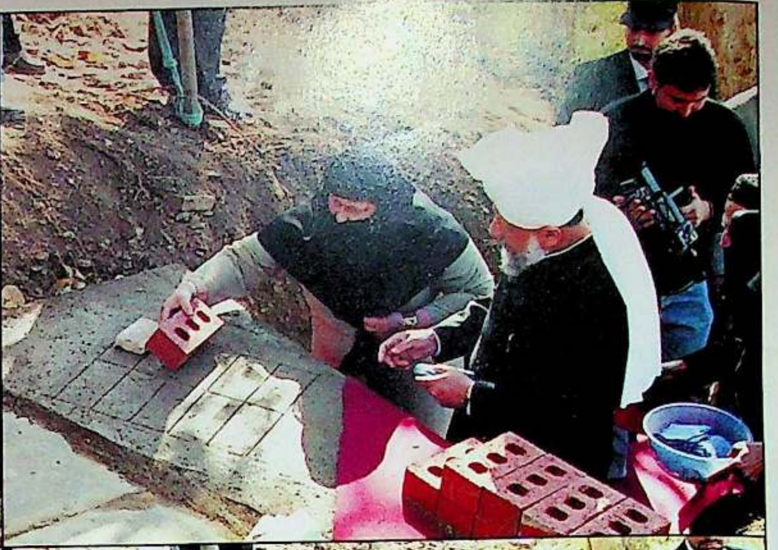
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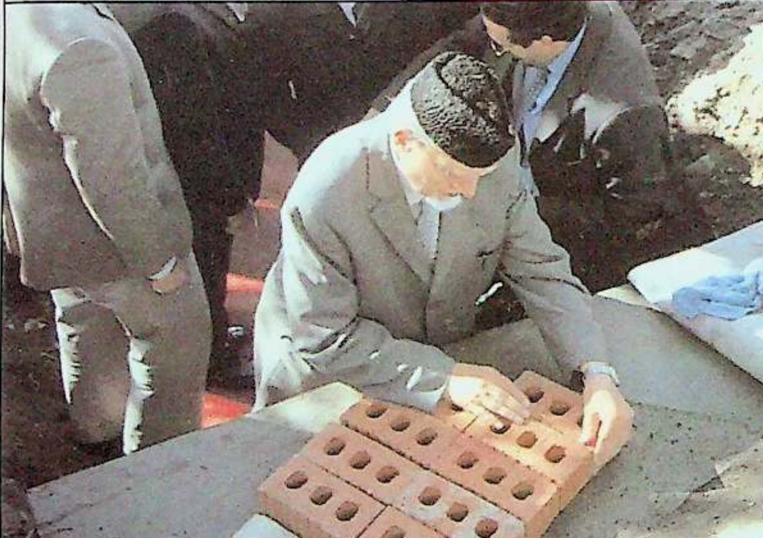


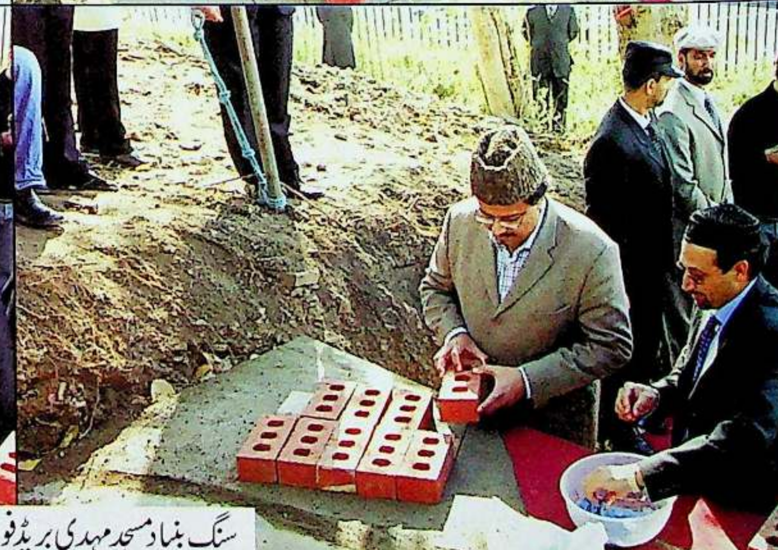





Blessed ceremony of laying the foundation stone of Nasir Mosque Hartlepoole

سنگ بنیاد مسجد مہدی بریڈفورڈ کی بابرکت تقریب

بســــــم الله الرحمٰن الرحيم

Magazine of Majlis Ansarullah UK

ANSARUDDIN

OCTOBER-DECEMBER 2004 Vol. 1 No.5 Ikha - Nabuat - Fatah 1382

Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of the Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to khilafat. Insha-Allah

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Editorial Board

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Editorial

It is apparent from the various sermons and guidelines provided by Hadhrat Khalifatul Masih V *(aba)* that he deeply keeps in view the spiritual training of the Jama'at. It seems to be his top priority and great desire that members of the Jama'at achieve lofty status, which is expected of them. For the same reason, this year, during his Friday sermon and address to the last session of the Ansarullah Ijtema, he laid great emphasis on the learning and teaching of the Holy Qur'an and stressed upon Ansar that this is one of their most important responsibilities. They must realise their most crucial duty and take every measure to ensure that not only do they enlighten themselves by learning the Holy Qur'an but that their children should benefit from the blessings of the Holy Qur'an. Moreover, simple learning of the text is not enough; they must endeavour to learn the translation and meanings of the Holy Qur'an.

Uthman ibn Affan relates that The Holy Prophet *(pboh)* said:

"The best of you are those who learn the Holy Qur'an and teach it". (Bukhari)

Muslims of the earliest period swiftly and whole-heartedly acted upon this advice and their lives were transformed. They became successful and victorious in every field of life. God blessed them not only spiritually but also with all the worldly blessings. In our age, again, God has sent His Reformer to renovate the religion and to project the true picture of Islam and the beautiful teachings of the Holy Qur'an. Hadhrat Ahmad, the Promised Messiah (as) devoted the whole of his life to this dedicated task to present to the world the radiant light of the teachings of the Holy Qur'an, which is preserved in the form of his books. He admonished his Jama'at:

"It is mandatory for you not to forsake the Holy Qur'an as your glory is linked to it. All those who will glorify the Holy Qur'an will be glorified in the Heavens (Kishti Nooh)".

Propagating the teaching of the Holy Qur'an was determined as one of the most important tasks of Ansar when Hadhrat Khalifatul Masih II (ra) established the Majlis Ansarullah. During numerous sermons and addresses he emphasised this point and reminded Ansar of their vital duty. Hadhrat Khalifatul Masih III (ra) also laid great emphasis on this and said:

"Love the Holy Qur'an so much that no worldly object should be more dear to you. But I see that the Jama'at is not paying due attention towards this. Every Ahmadi household should be such that every member of the family, who is of age, should be reciting the Holy Qur'an in the morning". (Al-Fazal 19 Feb 1966)

Hadhrat Khalifatul Masih IV (ra) also directed the Jama'at to pay great attention towards this important duty. He said:

"It is our fundamental task that we develop the habit of recitation of the Holy Qur'an and ponder over its meanings. It is a key factor without which we cannot be trained properly. This is something towards which most of our missionaries, presidents and Umara are indolent". (Friday Sermon, 4th July 1997)

In light of the above, it is our absolute responsibility to take this task very seriously and pay due attention towards the teaching of the Holy Qur'an. Not only should we make it our practice to recite the Holy Qur'an daily, but also try to learn its translation and understand its meanings. May Allah enable all of us to act upon this guidance so that we become worthy of the title "Ansarullah".

Dars-ul-Quran

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ لَحٰفِظُوْنَ

Verily, We Ourself have sent down this Exhortation, and most surely We will be its Guardian.

(Al-Hijr, 15:10)

This verse furnishes a powerful proof of the truth of the Holy Qur'an and of its divine origin. In fact the promise about the preservation of the Holy Qur'an made in this verse has been so remarkably fulfilled that even if there had been no other proof of the truth of Islam, this verse alone would have sufficed to establish its divine origin.

By saying "... *most surely We will be its Guardian*" God, however, points to the fact that there are certain peculiarities of the Holy Qur'an which it is beyond the power of the angels to guard and, therefore, God Himself has undertaken to do that work.

This Sura was revealed at a time when the life of the Holy Prophet (peace and blessings of Allah be upon him) and his followers was extremely precarious. They did not even know how to save themselves or where to hide themselves. Is it not then astonishing that when the very lives of Muslims were in peril and the enemy was so strong that he could easily crush the new faith, the disbelievers were challenged to do all that lay in their powers to destroy the Holy Qur'an, and were told that God would frustrate all their designs because He Himself was its Guardian.

The challenge was open and unequivocal and the enemy was strong and ruthless. But what was the result? The Holy Prophet *(pboh)* and his Companions not only remained safe and sound but throve and prospered and the number of the converts continued to swell and the Holy Qur'an remained safe against all corruption and has ever continued to enjoy perfect security. This distinctive feature of the Holy Qur'an has not been shared by any other book revealed to any other Prophet. Even the staunch opponents had no choice but to accept this truth. Sir William Muir, the well known critic of Islam, says:

"There is otherwise every security, internal and external, that we possess the text which Muhammad himself gave forth and use" (Introduction to the life of Muhammad)

The means adopted to safeguard the purity of the text was that every verse of the Holy Qur'an was committed to writing as soon as it was revealed and this writing was most tenaciously preserved. The second step was that Muslims started to commit these verses to their memory because of the love of the Holy Qur'an. Also due to the fact that from the very beginning of Islam the recital of parts of the Holy Qur'an in the five daily prayers was made obligatory. That God so ordained that immediately after the Holy Qur'anic revelation became complete, it spread far and wide, to the remotest corners of the world, among all nations and all people, so that it became practically impossible for anybody to tamper with its text.

God promised that He will raise divinely inspired Reformers who will not only safeguard the text but also its spirit. The Reformers, by receiving revelation from God, correctly interpreted the Holy Qur'an and have preserved the text.

In our time God has raised Hadhrat Ahmad, the Promised Messiah, Founder of the Ahmadiyya Movement (on whom be peace), to demonstrate the truth and excellence of the Holy Qur'an in a manner unparalleled in the history of Islam. The appearance of such reformers in itself constitutes proof of the living power of a religion and its scripture inasmuch as they are really the fruit of their religion and their appearance proves its efficacy.

Dars-ul-Hadith

On the Excellence of Reading the Qur'an

On the excellences of the Holy Qur'an and its recitation, the following sayings of the Holy Prophet, peace be upon him, are quoted:
Abu Umamah relates that he heard the Holy Prophet *(saw)* say: *Keep reading the Qur'an for it will intercede for its readers on the Day of Judgment* (Muslim).

Nawas ibn Sama'an relates that he heard the Holy Prophet *(saw)* say: *The Qur'an will be summoned on the Day of Judgment along with those who kept it company in this life and acted in conformity with it. It will be heralded by the second and third chapters and these will plead on behalf of those who kept company with them* (Muslim).

Uthman ibn Affan relates that the Holy Prophet *(saw)* said: *The best of you are those who learn the Qur'an and teach it* (Bokhari).

Ayesha relates that the Holy Prophet *(saw)* said: *He who recites the Qur'an fluently will be in the company of the noble and virtuous; and he who recites the Qur'an haltingly and with difficulty will have a double reward* (Bokhari and Muslim).

Abu Musa Asn'ari relates that the Holy Prophet *(saw)* said: *The case of a believer who recites the Qur'an is that of fruit which is fragrant and delicious; and the case of a believer who does not recite the Qur'an is that of fruit which has no fragrance but is sweet to the taste; and the case of a hypocrite who recites the Qur'an is that of fruit which is fragrant but tastes bitter; and the case of a hypocrite who does not recite the Qur'an is that of fruit which has no fragrance and tastes bitter* (Bokhari and Muslim).

Umar ibn Khattab relates that the Holy Prophet *(saw)* said: *Allah will exalt many people through this Book, and will abase many because of it* (Muslim).

Bra'a ibn 'Azib relates that a person was reciting sura AI-Kahf (Chapter 18) while his horse was close to him secured by two ropes. A cloud spread over the horse and advanced towards it whereupon it began to frolic. In the morning the man came to the Holy Prophet *(saw)* and mentioned the incident to him. He said: *This was comfort that descended by virtue of the recitation of the Qur'an* (Bokhari and Muslim).

Ibn Mas'ud relates that the Holy Prophet *(saw)* said that *when a person recites one letter from the Book of Allah that is one good deed equal to ten good deeds the like of it. I do not say that ALM is a letter, but A is a letter, L is a letter and M is a letter* (Tirmidhi).

Ibn Abbas relates that the Holy Prophet *(saw)* said: *He in whose heart there is nothing of the Qur'an is like a house in ruin* (Tirmidhi).

Abdullah ibn Amr ibn 'As relates that the Holy Prophet *(saw)* said: *One who is given to reciting the Qur'an will be told on the Day of Judgment: Go on reciting and ascending, and recite slowly as was thy wont in life, for thy station, will be where the last verse of thy recitation will end* (Abu Daud and Tirmidhi).

Abu Hurairah relates that the Holy Prophet *(saw)* said: *Whenever people gather together in one of the houses of Allah for recitation of the Quran and teaching it to one another, comfort descends upon them, mercy covers them, angels spread their wings over them and Allah makes mention of them to those around Him* (Muslim).

Malfoozat
From Writings Of The Promised Messiah (as)

The Holy Qur'an

A Book filled with the teachings on Unity of God

Of all the revealed Books which we find today, it is only the Holy Qur'an whose claims to having been revealed from God are established on the strength of irrefutable arguments. The principle it has enunciated regarding salvation corresponds exactly with the dictates of truth and human nature. The doctrines it propounds are so perfect and well founded that they are entirely supported by powerful and irrefutable evidence. Its injunctions are based on nothing but the truth. Its teachings are completely free from adulteration or idolatry, innovation and creature worship. It is a book in which there is exceeding eagerness to manifest the Oneness and Greatness of God and to emphasise the perfection of the attributes of the One and Only God. It is a Book which has this outstanding quality that it is filled entirely and purely with the teachings of the Unity of God and does not permit any manner of blemish or defect or shortcoming or any other aspersion to be cast against the Holy Creator

It does not desire to impose any doctrine perforce. On the contrary, it precedes everything that it expounds with such arguments and logic as establish its truth. It proves its objectives and purport with weighty arguments and strong evidence. Having presented clear arguments to explain every principle it enunciates, it leads man to firm belief and absolute understanding of realities. It removes with the help of lucid enunciation all the defects, impurities and irregularities which infest human beliefs, practices, words and deeds. It also teaches all etiquettes which are essential to cultivate human values in man. It meets the challenge of every corruption with no less a force than that displayed by the corruption itself prevalent in the world today. Its teachings are straight, powerful and well balanced as if they were a reflective mirror of nature itself and a true copy of the law of nature. It is like an enlightening sun for the inner eye and perceptive faculty of the heart. *(Roohani Khazain, Vol. 1: Braheen-i-Ahmadiyya, pp 81-82)*

A Unique Miracle

The Holy Qur'an is a miracle the like of which never was and ever will be. The age of its blessings and bounties is everlasting. It remains as manifest and radiant in any other period as it was in the period of the Holy Prophet of Islam, peace be upon him. It should also be kept in mind that the speech of man is directly proportional to the vastness of his resolve, aptitude and determination. The greater his aptitude and determination and motivation, the more exquisite will be the quality of his speech. The same is the case of revelations from God. The loftier the aptitude of the recipient of revelation, the more sublime will be the quality of the word of God. In proportion to the vastness of his resolve, aptitude and determination, the revelation bestowed upon him was of the highest order; hence none can ever be born to equal him in this regard. *(Malfoozat Vol. 3, p 57)*

The Holy Qur'an is a treasure-chest, but few are those who are aware of it. *(Malfoozat, Vol. 2, p. 344)*

Boundless wisdom

The Holy Qur'an is so glorious that none other can excel it in its glory. It is *Hakam*, the one whose judgment is ultimate; it is *Muhaimin*, a compendium of all guidance. Therein is found every argument which one may require. It is this Book which has scattered in defeat the very core of the enemy's might. A Book which covers everything in depth and contains the news of what was and what is to be. Falsehood can attack it not from the front nor from the rear. It is the very light of God Almighty. *(Roohani Khazain, Vol. 16: Khutba Ilhamiya, p. 103)*

Let it be known that the most outstanding miracle of the Holy Qur'an is that boundless sea of deep wisdom - those solid facts, those avenues of Quranic knowledge so rich in philosophy - which we can manifestly present to all nations and peoples of every language, be they Indians, Persians, Europeans or Americans, whichever country they belong to. The Quranic miracle is capable of rendering them defenceless, speechless and totally disarmed. The meanings of the Holy Qur'an are unfolded as demand is created according to the changing times and stand guard like well-armed soldiers against the insinuations and aspersions cast in every age. Had the Quran been limited in extent regarding that which it comprises of solid facts and subtle realities it could not have been deemed as that perfect miracle *(Roohani Khazain, Vol. 3: Izala-e-Auham, Pt 1, p. 255)*

In praise of the Holy Qur'an
Poem of the Promised Messiah(as)

The light of the Holy Qur'an is a light more dear and bright by far than any other kind of light! And holy indeed is He Who is the Source of this veritable river of Radiance,

نورِ فرقاں ہے جو سب نوروں سے اَجلا نکلا
پاک وہ جس سے یہ انوار کا دریا نکلا

Of faith in the Unity of God; the plant indeed had started to wither away and die, when all of a sudden this limpid spring burst into being and began to flow!

حق کی توحید کا مرجھا ہی چلا تھا پودا
ناگہاں غیب سے یہ چشمۂ اصفیٰ نکلا

O Lord! Does Thy Word constitute only a book? Or is it a universe in itself? For whatsoever was indispensable for mankind for progress of the human mind we find amply provided in this marvellous Scriptures!

یا الٰہی! تیرا فرقاں ہے کہ اِک عالم ہے
جو ضروری تھا وہ سب اس میں مہیا نکلا

Over the whole world I have let my thoughts range in a diligent search: And I have tried every shop in the market place: But of the wine of true Gnosis, of true comprehension, I have found but one single flask!

سب جہاں چھان چکے ساری دکانیں دیکھیں
مئے عرفاں کا یہی ایک ہی شیشہ نکلا

It is not possible to liken this light to anything: For in everything, in every quality, it stands alone absolutely unique!

کس سے اس نور کی ممکن ہو جہاں میں تشبیہ
وہ تو ہر بات میں ہر وصف میں یکتا نکلا

There was a time when we thought the Holy Qur'an was alive, like the staff of Moses, but when we gave a second thought to the matter, we found that not only was it alive in itself, every single word in it had also the life-giving quality of a Messiah!

پہلے سمجھے تھے کہ موسیٰ کا عصا ہے فرقاں
پھر جو سوچا تو ہر اِک لفظ مسیحا نکلا

It is the fault of the blind themselves; otherwise that light is so intensely brilliant, that it shines forth, with the intensity of a hundred suns.

ہے قصور اپنا ہی اندھوں کا وگرنہ یہ نُور
ایسا چمکا ہے کہ صد نیّرِ بیضا نکلا

Woe to the life of such on this Earth, who had access to this light, but their hearts turn out to be blind.

زندگی ایسوں کی کیا خاک ہے اس دنیا میں
جن کا اس نُور کے ہوتے بھی دل اعمیٰ نکلا

(Roohani Khazain. Vol. 1: Braheen-i-Ahmadiyya, Pt 3, sub-footnote p 305)

Friday Sermon of Hadhrat Khalifatul Masih V (aba)

Delivered at Baitul Futuh Mosque, London, UK on 24th Sept. 2004.

(Translation in English of the Urdu script as published in Al Fazl International)
[The Editorial Board takes full responsibility for this translation]

- ***The task of the teaching of the Holy Qur'an was assigned to Ansarullah.***
- ***Recite the Holy Qur'an regularly and make sure your wives and children do the same.***
- ***Illuminate your homes with the Light of the Holy Qur'an.***
- ***Do not read the Qur'an like an ordinary book. Read it with the conviction that it is the word of God.***

Hazoor recited the following verse of the Holy Qur'an, which says: *"This is a perfect Book; there is no doubt in it; it is a guidance for the righteous"* (2:3), and continued:

Since creation of the world, Allah the Exalted has been sending innumerable prophets for the reformation of mankind. They brought laws from Allah for their people and conveyed to them the commandments of the book that was revealed to them. Some were subordinates prophets raised from amongst the followers to keep the divine law in force. However, this system of prophethood remained restricted to their own people until the advent of the perfect man, the Seal of the Prophets *(pboh)*. Allah the Exalted perfected His law upon him and revealed to him the Holy Qur'an, the final law-bearing Scripture in which all the facts related to previous prophets have been mentioned, all the revealed commandments are included and contains prophecies about the future. In fact, it encompasses all knowledge, known and unknown. It is indeed a fountain of knowledge and enlightenment set to flow for ever.

Allah the Exalted says that whoever with a pure heart would desire to benefit from this fountain will be benefited. He will advance in righteousness and will be counted amongst the guided because: *"This is the Perfect Book*; there is no doubt in it; it is a guidance for the righteous".

The Promised Messiah, *(as)* says regarding the Holy Qur'an: *"The door of its benefits and blessings remains open for ever and during every period it has remained luminous and shining as it was during the time of the Holy Prophet (pboh)".*

Allah's Guarantee

The Holy Qur'an claims that if you move towards it with a pure heart and you desire to be saved from getting entangled in thorny bushes and you also try to save yourself from such hazards, if you have the fear of Allah in your heart, if you wish to follow His commandments, and if you are anxious to seek His pleasure, then this Book that will lead you to guidance. When a true believer who is keen to follow the path of righteousness reads the Holy Qur'an, understands and reflects upon it, and follows it in practice, then Allah guarantees that he will continue to receive guidance from it and remain steadfast on the path of righteousness and continue to advance in righteousness.

The guidance provided by the Holy Qur'an will lead to success in this world and the hereafter. Moreover, you will be the recipient of Allah's pleasure. Allah is well aware of the nature of man and that is why the Holy Qur'an has given the assurance that though you may think that its teachings are difficult to understand and hard to act upon, it is, in fact, an easy Book. Its beauty is that it becomes a source of guidance for people of different capacities and capabilities. The condition is that every such person who wishes to reform himself and seeks the path of guidance, must have good intentions, reads the Holy Qur'an with a pure heart and reflects upon it as best as he can. He should try order his life in accordance with the commandments of the Holy Qur'an.

The condition is that one has to be trying earnestly and sincerely. Even for matters of this world, nothing can be achieved without trying. Consider the effort people have to make to earn a living, with the exception of those who have the habit of sitting idle and doing nothing or who depend on others and those who ask their wives to go out to work while they sit at home. Even professional beggars have to work hard for a living. Here in the West, many beggars sit on the pavements and in parks playing musical instruments and beating drums the whole day. All this is for the sake of trying to acquire a living. In any case what I am saying is that if you will try to seek Allah's pleasure, to attain righteousness and guidance, then you will find a great deal from this Book.

Do not be a Muslim in Name only

Allah the Exalted says that if your intentions are pure, you will find that He has made it easy for you, provided you wish to acquire guidance by following it: *"Indeed, We have made the Qur'an easy to follow but is there any one who would take heed?"* (54:18). This is the claim of Allah the Almighty Who has created man and understands the highs and lows of his nature. He knows the inner depths of man to the extent beyond the comprehension of man himself. He knows the capabilities of each one and also the beauties and weaknesses of human nature.

Allah tells you to follow its teachings, read and act upon it. Do not be a Muslim just in name, claiming that you have accepted the Promised Messiah but ignore everything else and absorbed yourself in worldly affairs. If you behave like that you will be of those who forgot the commandments of Allah.

But if, with good intent, you will look for Allah, He will help you to act upon His commandments. Allah says that in considering human nature He has provided guidance in a very simple manner, enjoined easy to follow rules on which everyone can act.

All the basic morals, rules and regulations have been mentioned in the Holy Qur'an and even a person with the least capabilities will not find it difficult to act upon them. There are rules and regulations for worship and they suit every one in accordance with their capacities. There are rules and regulations for women and they too are suited to their nature and strength. There are rules and regulations for dealing with domestic issues and they exactly conform with human nature. There are rules for social connections and dealings and they too are suited to human nature. The rules concerning social contacts and dealings are such that an ordinary person who is pious and thoughtful can act upon them without causing any loss to himself or to the others.

There are some matters which cannot be readily understood, or there are such rules which are beyond the ability of ordinary people, and there are also some profound words of wisdom in the Holy Qur'an. In these cases, Allah has blessed some people with higher capabilities with the necessary knowledge, and He has made it all easy for us to understand. We Ahmadis are lucky that in this age, we have been able to believe in the Promised Messiah *(as)* who was sent by Allah as a Judge and Justice of righteousness. He opened up those hidden treasures of the Holy Qur'an which hitherto had been beyond the reach of ordinary people. He exposed those treasures for everyone to benefit. This is also in accordance with Allah's claim that if you are keen to seek guidance, the Holy Qur'an has been made easy for you.

There are some very profound points which are beyond the capability and understanding of an ordinary person. The Promised Messiah *(as)* has made them easy to understand by opening up those treasures. Allah said that He has been revealing the wisdom of knowledge on His loved ones and in this age He has opened all those doors for the Promised Messiah. The Promised Messiah *(as)* has conveyed to us the teachings of the Holy Qur'an in a comprehensive, simple way to make it easy for us to follow. If any one does not act upon these teachings as explained by the Promised Messiah, it is his misfortune. God Almighty has sent His representative to make it easy for us to understand His guidance and if it is not a misfortune what else could it be for those who do not follow it. Consequently, by not accepting that guidance and Allah's words which were made easy by the Imam of the age with knowledge from Allah, they twist the teachings to such an extent that it becomes unfit for practice. They say that some of the commandments have been revoked and some are mere myths and legends. Allah had already said that certain things could be understood only by those who were blessed with perfect knowledge from Him. Now when in accordance with the promise of Allah and His prophet a stalwart Judge and Justice of righteousness has come to take charge of the faith it is incumbent upon everyone to accept his interpretations and commentaries of the Holy Qur'an.

Recite the Holy Qur'an with understanding

In any case an Ahmadi should particularly remember that he has to recite the Holy Qur'an and understand it and reflect upon it. Where he has difficulty in understanding he should refer to explanations given by the Promised Messiah *(as)*. He can also follow the guidance given by the Promised Messiah *(as)* and if necessary seek further clarifications from the writings and expositions of the Khalifas. It is binding to accept them per se. However, it is only by acting upon it that you will be counted amongst those people for whom this Book is a source of guidance; otherwise the claim of an Ahmadi would be very much like the claim of others who claim they honour the Holy Qur'an. So everyone should carefully examine themselves and make sure that they really do honour the Holy Qur'an; only he will be honoured in heaven who honours the Holy Qur'an, and giving honour to the Holy Qur'an means that one should act upon all of its commandments. Respect of the Holy Qur'an is not that like some people wrap it up in beautiful coverings and keep it on the shelf and when they get up in the morning, they place it on their forehead and kiss it and consider that to be enough

for acquiring its blessings. That is very much like making fun of Allah's Book. They have all the time for the business of the world but have no time even for reciting a small portion of the Holy Qur'an.

Pay attention to the recitation of the Holy Qur'an

Every Ahmadi should therefore be seriously concerned that he himself, his wife and children, all pay attention to the recitation of the Holy Qur'an. They should then learn the translation and then read the commentary by the Promised Messiah *(as)*. This commentary is not in the shape of a formal commentary but even so the work has been done and from various books, sermons and statements, the material has been extracted and collected. It is a great treasure of knowledge. If we are not studying the Holy Qur'an in this way, we should be worried and each one of us should think whether after claiming to be an Ahmadi, and not acting upon the instructions of the Promised Messiah, we are not distancing ourselves from Ahmadiyyat.

The Promised Messiah *(as)* says: *"It is true that most Muslims have discarded the Holy Qur'an but even then the light and blessings and the effectiveness of the Holy Qur'an is fresh and live. I have been sent by Allah as a proof of the fact that Allah has always been sending at decreed times His representatives for the support and assistance of His people. It is because He promised in the Holy Qur'an that there is no doubt that He revealed it and He will continue to protect it always."* (Al-Hakam, 17th Nov 1905).

So every Ahmadi should always remember that whatever we are going to get we will get it through the blessings of the Holy Qur'an and by acting upon its teachings.

The Promised Messiah *(as)* says: *"By discarding the Holy Qur'an, attainment of success is not only difficult but an impossible task and the success which such people are pursuing is illusionary. Keep in view the example of the Companions of the Holy Prophet (pboh); it was by following the Messenger of Allah and giving preference to matters of faith over the world, that all those promises which Allah Almighty had made were fulfilled. In the beginning, the opponents laughed at the Companions (may Allah be pleased with them), saying how could they claim to become the rulers when they did not even have the freedom to come out of their houses. But through absolute obedience to the Messenger of Allah (pboh) they amassed what for centuries mankind had never acquired before."* (Malfoozat, Vol. 1, p 409, new edition).

Responsibility for teaching Holy Qur'an given to Ansars

So we have to inculcate in our children the habit of reciting the Holy Qur'an and also recite ourselves. The voice of recitation should rise from every house, and then also try to learn the translation. **All the auxiliary organizations should make a special effort in this regard, particularly Ansarullah. During the period of the third Khilafat this responsibility was assigned to the Ansars. That is why in their organization they have a 'Qiyadat' for 'Taalim ul Qur'an' (Teaching of the Holy Qur'an). If Ansar give full attention to this then regular classes for the learning and understanding of the Holy Qur'an can be held in every house**.

In a narration Hadhrat Abu Musa *(as)* relates that the Holy Prophet *(pboh)* said that the believer who recites the Holy Qur'an and acts upon it is like a fruit with fine taste and smell. A believer who does not read the Holy Qur'an but acts upon it is like that date which is good in taste but has no smell. And the example of a hypocrite who reads the Holy Qur'an is like that of a plant which has a sweet smell but bitter taste and the example of a hypocrite who does not read the Qur'an is like that fruit which is bitter in taste and bitter in smell (Bukhari- the book of distinctions of Qur'an).

Benefits of following the Holy Qur'an

From this narration we have a further clarification regarding the Holy Qur'an that not only its recitation is necessary but it is essential to understand and act upon it. Those who recite the Holy Qur'an and reflect upon it are like a sweet smelling fruit which has a good taste and which has a nice smell. What a beautiful example of a fruit which is delicious because when a person eats something tasty he wishes to eat it again. So the one who will read the Holy Qur'an with understanding, will get immense pleasure from that understanding and when he will

be acting upon it he will be emitting its fragrance everywhere. Everyone will be able to see the beauties of the commandments of the Holy Qur'an in such a person.

Such are the people who are bound to advance in righteousness and blessed with the path of true guidance. They have a heaven-like atmosphere in their homes and they enjoy peace outside as well. They are fulfilling their obligations to their wives and children and they are also fulfilling the obligations to their parents. They have set high standards in family relationships. They are particular about the rights of the neighbours. They are fulfilling their rights related to their worldly business and giving time to serving the Jama'at and consider it to be a gift of God and most of all they are those who worship Allah and are the obedient servants of Allah. Their children take their fathers to be the models and their wives are happy with them and such wives also try to follow in the footsteps of their husbands. They try to mould their actions accordingly and in this manner such people are quietly setting the example of a good shepherd and a good monitor. Their neighbour is full of praise for them and those in their environment and society keep on enumerating their good qualities. The employer has lot to say about the conscientiousness of such a person and those who work under him keep on singing his praise and are prepared to sacrifice all for his sake. His friends and companions also take pride in his friendship. These are the good qualities which a believer attains by reciting and acting upon the Holy Qur'an.

There are, of course, many other good qualities all of which cannot be mentioned here. The one who receives all those blessings how can he think of not reciting the Holy Qur'an and acting upon it! Another example given is that of a person who has some piety but is not in the habit of reciting the Holy Qur'an regularly. He does not read the translation; he does not reflect upon its meaning but whenever he comes to the mosque for Friday prayers or attends Darsul Qur'an, or sits in the company of pious people and picks up a word or two of guidance from the Holy Qur'an and tries to act upon it; he does not get that delicious taste which a person who recites the Holy Qur'an regularly with understanding and reflecting upon it does but by trying to make changes in himself he gets at least some of that taste.

Another example is of those people who recite the Holy Qur'an for showing off to the world, but the recitation itself spread the scent of the Holy Qur'an in the environment. Someone in that environment with good nature will benefit from the blessings of recitation, but the person who is doing it all just for the sake of the world will not receive any benefit. And then there is the person who does not read the Qur'an and does not act upon it, and is stuffed with hypocrisy, he is totally without sweet smell or taste. He cannot acquire any benefit for himself and neither can anyone else acquire any benefit from him. May Allah protect every Ahmadi from getting into such a condition.

In one narration Hadhrat Anas *(as)* states that the Holy Prophet *(pboh)* said that amongst the people there are some who are godly. The narrator says on that the Holy Prophet was asked who they were. The Holy Prophet *(pboh)* replied: *"The people of the Holy Qur'an are the people of Allah and they are very special people"*. (Masnad Ahmad bin Hambal; volume 3 p.128). As has been explained in the first narration in order to become people of Allah, we have to become those who recite the Holy Qur'an regularly and act upon it.

The Promised Messiah *(as)* says: *"Only those people will prosper who follow the Holy Qur'an. Without the Holy Qur'an, prosperity is very difficult and almost impossible to attain"*. (Al Hakam 31st October 1901).

This is the formula for every Ahmadi to achieve prosperity. Faith will prosper and the problems of this world will also be resolved. Just look at the situation of Muslims today, who are suffering in a state of humiliation and hostility. The reason for that is they neither read the Holy Qur'an nor act upon it. Those who read it, do not follow it. They do not try to understand it. It is obvious that the result of discarding the Holy Qur'an could not be any other than this.

Source of real blessings

The Promised Messiah *(as)* says: *"Remember that the Holy Qur'an is the source of real blessings and the true means of salvation. It is a serious blunder on the part of those people who do not follow the Holy Qur'an. Amongst such people, there is a group who do not believe in it and they do not recognize it as the word of God Almighty. These people are far away from faith. Then there are those people who believe that it is the word of God Almighty and a proven remedy for salvation. If they do not follow it, it is indeed very strange and sad.*

There are many amongst them who have never read it all their lives. So such people who are so callous and irresponsible towards the word of God Almighty, their example is like that of a person who has the knowledge that a certain fountain has very clean, sweet and cold water, and its water is a remedy and cure for many diseases. He has faith in this knowledge but in spite of it and in spite of being thirsty and suffering from many diseases he does not want to go to near that fountain. It is indeed sheer foolishness and misfortune. He should, in fact, put his mouth to the fountain and satiate himself to enjoy the pleasure of that curative water but in spite of that knowledge he is far from it like the one who has no knowledge of it at all, and remains so until death consumes him. The condition of such a person is a warning and a lesson for everyone.

The situation of Muslims at present is very much like that. They know that the key to all successes is this Holy Qur'an which they should follow. But they do not care for that. A person with great sympathy and goodwill at heart invited them to the Holy Qur'an at the command of Allah; they declared him a liar and an impostor. What could be a more pitiable situation than that of such people?"

Further he says: *"Muslims should have considered and even now it is imperative that they do consider this fountain to be a magnificent gift of God and value it. Its value is that it should be followed and then see how God Almighty removes all the sufferings and hardships. Alas! Muslims understand and reckon that Allah has created a virtuous path and that they should benefit by following it."* (Malfoozat Vol 4, pp140-141).

When this is the guidance provided to others it definitely should mean much more to us. For those people who do not follow it, the Holy Qur'an says in Chapter 25, verse 31: "The messenger will say: Lord, my people did indeed discard the Qur'an utterly."

So Ahmadis should always remain watchful because the environment also has its influences. The pressures of materialism can easily overpower the unwary.

There should remain no Ahmadi who does not recite the Holy Qur'an everyday, no Ahmadi who does not follow its commandments. God forbid that any Ahmadi comes under this verse that he has discarded the Holy Qur'an. So there is need to pay attention to the shortcomings. Everyone should appraise themselves to find out if there are any shortcomings and make sure that he has not discarded the Holy Qur'an. He should recite the Holy Qur'an regularly and make every effort to learn the translation. He should make an effort to study and understand the commentary. Discarding the Holy Qur'an means not acting upon its commandments and not fulfilling obligations to Allah and not fulfilling obligations to mankind.

In a situation where everyone will carry out self appraisal, everyone will know their real position and it will not be necessary for anyone else to remind them.

How to get rid of tribulations

In one tradition Hadhrat Sohaib *(ra)* reports that the Holy Prophet *(pboh)* said that the one who reckons that the things which are forbidden in the Holy Qur'an are lawful has no faith in the Holy Qur'an. That is, he has taken no care regarding the things Allah Almighty has forbidden. He has not followed the commandments which are there in the Holy Qur'an. Such a person even when he says thousands of times *'All praise to Allah I am a Muslim'* the Messenger of God Almighty says that this person has absolutely no faith because he is not following the commandments of the Holy Qur'an. Therefore such people who usurp the rights of others and infringe upon others' rights, they should, after listening to this narration, think seriously that their faith is getting lost and what steps they should take to recover it.

Then in another tradition Hadhrat Ibn Abbas *(ra)* relates that Gabriel came to the Holy Prophet *(pboh)* and said *"Soon there will be many agitations and tribulations."* The Holy Prophet *(pboh)* asked, *'Oh Gabriel, tell us how shall we be able to get out of those tribulations?'* He replied that the way to get out of those agitations would be through the Book of Allah. So in order to save yourselves and your progeny, pay attention to the Book of God Almighty, read it, recite it, reflect on its meanings and as has

been mentioned in an earlier tradition, enjoy the taste of it and spread its fragrance all over.

There is another narration that the Holy Prophet *(pboh)* said that the one who reads the Qur'an in open is like the one who gives alms in open and the one who reads the Qur'an covertly is like the one who pays his contributions covertly. So as is mentioned in the tradition, alms reprieve evils, dangers and mischief, and eliminate them. Reciting the Holy Qur'an and reciting it with understanding it would be accepted as alms and its blessings will save you from all mischief, tribulations and evils.

Hadhrat Abu Hurairah *(ra)* narrates that the Messenger of Allah *(pboh)* said that there are two types of people you are allowed to envy; one who have been blessed with the Holy Qur'an by God Almighty and they recite it day and night and the one who envies them wishes that if he was also granted the same thing he would also do what those people are doing. And the second are those whom Allah the Almighty has blessed with wealth which they spend where it is appropriate to spend and the one who envies them wishes that if he had been granted the same thing he would also be doing the same as them.

Etiquette for reciting the Holy Qur'an

We should also bear in mind the etiquette for reciting the Holy Qur'an. Hadhrat Abdullah bin Umar (ra) reports that the Holy Prophet *(pboh)* said the one who finishes reading the Holy Qur'an in less than three days has in fact not understood anything of the Holy Qur'an.

Some people take pride in completing the Holy Qur'an in so many days, or in one or two days or boast that they completed the reading of so many Parts or a portion of a Part in so many minutes. So much so that during the days of Ramadhan in Pakistan and may be in other places as well, in the non-Ahmadi mosques there is competition in who leads the Taraveeh prayers quickest. A non-Ahmadi clerk who was very regular in prayers used to tell that he went to such and such mosque and there the Imam was very good; he finished a two raka prayer in three minutes and completed a Part of the Holy Qur'an in eight rakas. When asked, did you understand anything? The reply was: *"Understand or not understand, he finished reading the Holy Qur'an and that is enough for us."*

The directive is that we should read the Holy Qur'an with absorption and understanding, read it slowly and attentively. In one tradition it is mentioned that the Holy Prophet *(pboh)* said that a person who does not recite the Holy Qur'an melodiously and calmly, he has no connection with us. This makes it very clear that the Holy Qur'an should be recited attentively with understanding.

Directions on how to recite the Holy Qura'an

The Promised Messiah *(as)* says, *"A person should recite the Holy Qur'an a lot. When it is a verse of prayer he should recite it like a prayer and should seek for himself what is sought in the prayer and where punishment is mentioned he should seek Allah's refuge from it and pray to be saved from such evil deeds which caused the destruction of those particular people. Without the help of revelation the claim to be connected to the Book of Allah can only be an illusion. It is based on an individual personal notion which can sometimes be false. And such a notion especially when it is contradicted by the sayings of the Holy Prophet (pboh) would be an innovation that can lead to malpractices.*

It is better to keep away from customs and innovative practices because that way you gradually begin to misappropriate the divine law. The better way is that the time wasted in crooning, should be spent on reflecting upon the Holy Qur'an. If there is hard-heartedness, reciting the Holy Qur'an again and again will soften it. Whenever you come to words of prayer during recitation, earnestly wish that the same divine mercy is accorded to you. The example of the Holy Qur'an is like a garden from which a person picks up flowers of one kind from one place and then moves on to pick up flowers of another kind from another place. It is required that he should acquire the benefit of each place as appropriate. There is no need to innovate your own ways of making a connection otherwise it will be questioned, 'Why did you add on a new version'? Who apart from God Almighty has the power to say that you will receive blessings if you recite Sura Yasin in one way but not in another way?" (Malfoozat Vol. 3, p. 519). There is often talk that if you recite Sura Yasin in a particular way it will be a blessing and if it is in a different way it will not be a blessing.

Everyone should act on this advice, try to purify the hearts and recite with attention and reflection as stated by the Promised Messiah. Then everyone should appraise how many commandments he is acting upon. If there is the habit of reciting every day then there will be an opportunity to appraise everyday and there will never be the chance of any evil remaining in the hearts. This will also be a means of purification. The Promised Messiah (as) says:

"The Holy Qur'an attracts its followers towards it by its spiritual qualities and its own light. It enlightens a person's heart and then through manifestation of great signs blesses him with such strong relationship with God that can never be shattered by a sword designed to crushing it to pieces. It opens up the eyes of the heart and blockades the filthy spring of sin and blesses with the delicacy of communion with God Almighty and grants knowledge of the unknown and on accepting prayers informs through His words." (Roohani Khazain; Vol. 23, pp 308-309).

May Allah enable us that we, including our wives and our children, pay attention and be the ones to enlighten our hearts and experience the joys of witnessing the acceptance of prayers.

Majlis Ansarullah has the task of teaching the Holy Qur'an assigned to them during the third Khilafat. Pay attention to the recitation of the Holy Qur'an. Illuminate your homes with its light.

It is my estimation that one hundred percent of Ansar do not recite the Holy Qur'an on a daily basis. If a survey were to be carried out it will come to be true especially taking into account those learning the translation as well.

Today the Annual Ijtema of Ansarullah is starting. It should be included in their programme that in their homes they read the Holy Qur'an themselves and also make sure that their wives and children do the same and to act upon its teachings.

The Promised Messiah *(as)* says: *"I say it again and again and I say it with a loud voice that having true love and true subordination to the Holy Qur'an and the Messenger of Allah (as) makes a person attain spiritual excellence"* (Appendix 2; Anjam-i-Atham: page 61).

He further says: *"Reflect upon the Holy Qur'an, there is everything in it. There is detail of good and bad deeds, and prophecies relating to the future etc. Understand it well that this is the claim of that religion against which no objection can be raised because its blessings and fruits are available fresh and fine even today. Religion has not been expressed in a perfect way in the Bible. Its teaching may be suited to the present times but it is not suitable forever or for all situations. This excellence is only unique to the Holy Qur'an that Allah Almighty has provided in it the remedy of every ailment and has provided a code of practice suitable for all, for all times. He has taught the way to get rid of visible evils, therefore continue the recitation of the Holy Qur'an and continue to pray and try to keep your behaviour in line with its teachings."* (Malfoozat, Vol. 5, p.102).

He further says: *"Read the Holy Qur'an and never lose hope in Allah. A believer never despairs of the mercy of God. It is in the nature of disbelievers that they lose hope in God Almighty. Our God has the power to do all that He wills. Read the translation of the Holy Qur'an and say your prayers impeccably and understand its meaning. Pray in your own language as well. Do not read the Holy Qur'an like an ordinary book but read it with the conviction that it is the word of God Almighty."* (Malfoozat, Volume 2, page 191).

May Allah enable us to appreciate the status of the Holy Qur'an and be able to live our lives accordingly and also safeguard the lives of our progeny and be able to put in practice the guidance provided by the Promised Messiah *(as)*

Hadhrat S'ad bin Abi Waqaas *(ra)*

Dr Qammar-ud-Din Ammini

The Holy Prophet *(pboh)*, peace and blessings of Allah be upon him, had said: *"My Companions are like guiding stars and whom so ever you may follow you will be rightly guided."* This article is about one of the very illustrious companion, Hadhrat S'ad bin Abi Waqaas, who is one of the Ashra Mubashra, that is, those ten fortunate Companions of the Holy Prophet *(pboh)* who, in their life time, were given the glad tidings of Paradise in the next life by the Holy Prophet *(pboh)*

The Holy Prophet *(pboh)* used to call Hadhrat S'ad his maternal uncle since his mother Hadhrat Amina who was of the Banu Zahra tribe and had the common ancestor in Abd Manaf bin Zahra with Hadhrat S'ad. Once the Holy Prophet *(pboh)*, on seeing S'ad, said, *"That's my uncle. Who else can say that they have an uncle like him?"* Hadhrat S'ad was one of the first seven people who accepted Islam. It is related from him, in Muslim, that he was the third person to accept Islam. His daughter Ayesha relates that her father told her that in a dream he found himself in utter darkness. He could not see any thing. Suddenly he saw the moon rise and started walking towards it. Zaid bin Harith, Ali bin Talib and Abu Bakr had already followed the moon before him and on enquiring from them as to when they had arrived, they said that they had just arrived. S'ad says that he had heard that the Messenger of God was secretly calling people to Islam and therefore he went to see him at Sh'ab Ajiad. The Holy Prophet *(pboh)* had just finished Asr Prayer when he arrived and accepted Islam.

When S'ad became Muslim the Holy Prophet *(pboh)* joined him, in brotherhood, with M'asab bin 'Amair. Hamna, his mother, chided him on his conversion and went on hunger strike, declaring that she would not eat or drink again until he renounced Islam. When this hunger strike had lasted twenty-four hours, S'ad came to see the Holy Prophet *(pboh)* and fully briefed him about his mother's demand. It was then that this following verse was revealed:

"We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of that which thou have no knowledge, then obey them not" (29: 9).

On hearing this, S'ad came home and addressing his mother said, *"O, my mother, if you had a thousand lives and gave them up, one by one before my eyes, even then, I would not give up my faith to save you."* From this incident one can determine how exalted his belief in the truth of Islam was.

It is related from S'ad, in Bukhari, that he was first Arab to perform archery in the way of God. The explanation given by commentators is that when a caravan of Quraish led by Abu Sufyaan left Mecca, the Holy Prophet *(pboh)* sent a group of sixty under the command of Ubaidah bin Alharith bin Abdul Muttalib to stop this caravan. The knot of the standard for this detachment was tied by the Holy Prophet *(pboh)* himself. When the two groups faced each other, the first arrow shot from Muslim side came out of the bow of S'ad bin Abi Waqaas *(ra)*.

In a narrative in Asadul Ghaba, it is stated that Muslims used to pray secretly, in the hills of Mecca. On one such occasion the disbelievers spotted them and started to taunt and harass them. The verbal abuse soon developed into physical fighting. During this scuffle, S'ad hit a disbeliever on the head with the jaw bone of a camel injuring him. Thus, this was the first blood shed in the way of the Truth.

When the Meccans made it impossible for Muslims to live in peace, the Holy Prophet *(pboh)*, under divine design, instructed Muslims to migrate to Medina, S'ad moved to Medina and made it his place of abode. With the arrival of the Holy Prophet *(pboh)* in Medina, a new era in the history of Islam began. Hadhrat Ayesha, wife of the Holy Prophet *(pboh)*, relates that once late at night the Holy Prophet *(pboh)* could not go to bed because of the fear of a sudden attack on Medina by the disbelievers. He expressed his wish to her that only if one of his devoted Companions would come and stand guard so that he could sleep for a while. Soon after, she says they heard the sound of arms. The Holy Prophet *(pboh)* called out to enquire who the armed person was. S'ad replied that it was he. The Holy Prophet *(pboh)* asked him why he was here? He replied that because of the dangerous situation, he thought he should come and stand guard over him. On hearing this, the Holy Prophet *(pboh)* blessed him with a prayer and fell into deep sleep. Qais, son of S'ad, relates that the Holy Prophet *(pboh)* prayed for his father, *"O, Allah, accept the supplications of S'ad when he prays to You."* The Holy Prophet *(pboh)* also blessed him

with this prayer, *"O, Allah, let every arrow shot by S'ad find its mark and accept his prayers."*

Two faith inspiring incidents are mentioned here which indicate the divine acceptance of both these prayers. Some individuals, once instigated by Jarah Asadi complained about S'ad to Hadhrat Umar. He sent Muhammad bin Muslim to investigate the complaint. Every one else praised S'ad but when he asked the people of Banu Abas, a man called Usama bin Qatadah said that S'ad did not distribute goods with equity. He was not impartial in deciding cases and did not take part in wars. On hearing this, S'ad said, *"O Allah, if this man is doing this for pretence, falsehood and fame, then make him blind and give him great number of children so that he would wander blindly and aimlessly suffering from trial and tribulations."* And it so happened. He became blind and had ten daughters. The instigator Jarah was slaughtered and others who participated in this conspiracy met a grievous end.

The other incident of this acceptance of prayer is described by his son Aamir who relates from his father that in the Battle of Uhud a disbeliever was putting up a very good fight and had wounded a number of Muslims. The Holy Prophet *(pboh)* said to S'ad, *"My father and mother be sacrificed on you, make this man the target of your arrow."* S'ad said that the arrow that he drew from his quiver had no iron head. He drew the arrow and took aim at his forehead and released the arrow. When the arrow hit him he whirled and fell down dead with his legs up in the air.

Hadhrat S'ad, because of his firm belief, sincerity, devotion and bravery, took part in all the wars against the disbelievers. He showed his resolve and steadfastness at the Battle of Uhud. A sudden counter attack by Khalid bin Waleed caused many Companions of the Holy Prophet *(pboh)* to start retreating. S'ad stood steadfast with the Holy Prophet *(pboh)*. He was present at the Battle of the Ditch and at Hudaibiyya. He took part in the conquests of Khaibar and Mecca. In fact on the occasion of the conquest of Mecca he led a detachment of the Muhaajreen and was its standard-bearer.

Hadhrat Umar Farooq described him as brave and the very best archer. His daughter, Ayesha, relates that her father used to recite this verse: *"Harken! Has the news reached the Holy Prophet (pboh) that I discharge the duty of companionship with the iron heads of arrows. With these arrows, everywhere and anywhere, I keep his enemies at bay."*

The devotion and bravery of S'ad is also shown by this incident at the Battle of Badr. His younger brother Umair bin Abi Waqas was afraid that because of his youth he would not be allowed take part in the battle and was trying to hide in the ranks. He was found out and the Holy Prophet *(pboh)* refused to allow him to fight due to his tender age. He began to cry that he would be deprived of martyrdom. In the end the Holy Prophet *(pboh)* relented and allowed him to take part in the battle. S'ad, himself tied his sword with his own hands. Umair joined the battle and died in it. At the time of his martyrdom he was sixteen years old.

Hadhrat S'ad, also, accompanied the Holy Prophet (pboh) on the historical occasion of Hajjatul Wid'a. On arriving in Mecca he seriously fell ill. When the Holy Prophet *(pboh)* visited him in his sick bed, S'ad expressed his fear to him that maybe his last time had come and that he did not want to die in the place he had migrated from and thus be deprived of the reward of migration. On hearing this, the Holy Prophet *(pboh)* told him that he will be granted a long life. He will perform such glorious deeds that will raise him to honourable and high status. Many nations will greatly benefit from him while on some he will inflict some damage.

This prophecy was fulfilled in Iran and Iraq. In a prophecy, the Holy Prophet *(pboh)* had related: *"Kisra (Chosroes) shall be ruined and all his pomp and glory turned into dust. Qaiser, too, shall be ruined and never again there will be any one like the Qaiser, and by Allah, you will spend their treasures for the sake of Allah."*

S'ad is amongst those fortunate Companions of the Holy Prophet *(pboh)* who not only witnessed these prophesies being fulfilled with their own eyes, but also that this divine decree was accomplished by his hand. When S'ad with his armies, after having crossed the river Dajla, entered the city of Madaain, royal palaces stood empty of their residents. The emperor of Iran, Yazd Gard had fled. The palaces were well furnished and were full with all kinds of goods and provisions but there was a complete stillness everywhere. This scene, involuntarily, prompted S'ad, to utter these verses:

"How many were the gardens and the springs that they left behind! And the cornfields and the noble palaces! And the comforts wherein they took delight. Thus it was destined to be. And we made another people inherit these things. (Al-Dukhan; verses, 26-29)

On the occasion of Battle of the Ditch, when the Companions came to report to the Holy Prophet

(pboh) that a rock had been unearthed while digging the ditch which cannot be broken, the Holy Prophet *(pboh)* came and hit the rock three times with the pickaxe. Every time he hit the rock part of it broke away and every time he said *Allaho Akbar* (God is Great) in a loud voice and the Companions joined him raising the slogans of the Greatness of God. During one strike he said that he had been shown the white palaces of Madaain. This vision of the Holy Prophet *(pboh)* was enacted in reality by the hands of S'ad. The white palaces were in Madaain, the capital of Chosroes's empire. Dajla was in the way of advancing Muslims and the Iranians had destroyed all the bridges, but could stop the advance of the faithful. S'ad addressing the Muslim army said *"O. Muslims, the enemy has taken refuge behind the river. Come, let us swim across it."* Saying, this, he plunged his horse in the river. When the soldiers saw this courage of their commander, they too rode their horses into the river and swam across the river. When the Iranians witnessed this amazing feat of the Muslims they cried, "Giants have come! Giants have come!" and ran away. The Muslims, moving forward, captured the city and Chosroes' palaces and in this manner the prophecy of the Holy Prophet *(pboh)*, which he made while hitting a rock with his pickaxe, at the time of battle of the Ditch, was fulfilled.

Hadhrat Umar Farooq drew his attention to the administration of the captured territories, after the conquest of Madaain. S'ad carried out this responsibility, too, in an excellent manner. He had the census and the survey of Iraq carried out. He organised for the comfort and convenience of the people. With his sound policies and good management he proved that he not only had great ability in military matters but also a God-given ability in administrative matters.

In 23 Hijrah or 645 A.D., when Hadhrat Umar was mortally wounded by the dagger of Abu Lo Lo, he formed a board for the election of the Khalifa. The members of this board were: Hadhrat Ali, Uthman, Abdur Rehman, S'ad, Zubair and Talhah bin Abaid Ullah. Hadhrat Umar said that one of them should be chosen as Khalifa since they had been confirmed to be the People of the Paradise. Because of the cautious nature of S'ad, Hadhrat Umar such a great confidence in him that once on a religious question, a Tradition (Hadith) was quoted on the authority of Hadhrat S'ad, Hadhrat Umar said "If, S'ad relates a Tradition, do not reject it."

Hadhrat S'ad's son Mas'ab, says *"When my father was dying his head was in my lap and my eyes became tearful. Seeing me in this state he said that why do you cry, son? God will never punish me and I shall go to Paradise."*

He had absolute faith in God's mercy and forgiveness. Just before his death he took out an old robe and instructed, *"After my death, cover me with this. This will be my shroud (Kafan). I fought in the Battle of Badr, wearing it and had saved it for this purpose."*

What fervour, what candour he possessed, that at time of his resurrection he will be wearing the dress he was wearing on the day of Badr. Before his death he instructed that his grave should be prepared exactly as that of the Holy Prophet *(pboh)*. He died in 55 Hijrah and due to the blessing of the Holy Prophet *(pboh)*'s prayer was blessed with a long life and lived the longest amongst the Ashra Mubashra.

Introducing the Books of the Promised Messiah (as)

The Promised Messiah and Mahdi, Hadhrat Mirza Ghulam Ahmad *(as)*, wrote more than eighty books, mostly in Urdu, Arabic, and Persian. Only a small number of these have been translated into English. In order to hopefully bring English readers closer to the original writings of the Promised Messiah *(as)*, we are serialising Introducing the Books of the Promised Messiah by Mr. Naseem Saifi. In this work. Mr. Saifi has presented a brief account of every book.

Brahin-i-Ahmadiyya

The first and the second volumes of Brahin-i-Ahmadiyya were published in 1880 CE, the third volume in 1882 and the fourth volume in 1884. The fifth volume took, under the divine scheme, a long time to be published. It saw the light of the day after 1905.

When the book started to be written and published, the British Government was well established in the sub-continent of India and in its wake the Christian religion was getting itself entrenched with great force and speed. The statistics show that whereas there were 91,000 Christians in India in 1851 CE, there were no less than 470,000 in 1881 CE. The increase in number was simply unprecedented.

The onslaught of the Christian missionaries was mostly directed towards the Muslims. Followers of some other religions, like Hinduism, also did not lag behind in attacking Islam. Arya Samaj was particularly opposed to all that was connected with Islam and the Muslims.

It was in these circumstances that Hadhrat Mirza Ghulam Ahmad *(as)* who later on claimed to be the Promised Messiah and Mahdi, took up his pen to prove the truth of Islam and the excellence of the Holy Qur'an. As for the reason why he wrote his book Brahin-i-Ahmadiyya, he says:

Let it be clear to all the seekers after truth that the reason why this book entitled Brahin-i-Ahmadiyya ala haqiqati kitabilla hil Qur 'an wannubuwwatil Mohammadiyya (the proofs of the truth of the Book of Allah - the Holy Qur'an, and the Prophethood of Muhammad (pboh) has been compiled is that the proofs of the truth of Islam and the proofs of the excellence of the Holy Qur'an and the proofs of the truth of the prophethood of the Holy Prophet (pboh), the Khatamun-Nabiyyeen, may God's choicest blessings be upon him, are made known to the people with the greatest clarity and all those who do not believe in the sacred book and chosen prophet, are silenced with perfect intellectual proofs in a way that they cannot open their mouths any more.

Hadhrat Ahmad *(as)* offered a prize of 10,000 rupees to anyone who could refute these proofs and give even one-fifth of these proofs in favour of his own religion, scripture and Prophet. He was so anxious to make things clear to the people that he got this challenge (with prize) printed in such bold letters that a page of almost 10" length had only seven lines on it and it was spread over pages 24 to 52.

When the Christians and the Hindus saw the first volume, they became furious and talked most irrelevantly but none of them succeeded in taking up the challenge sincerely. Hadhrat Ahmad *(as)* then explained to his readers that he never had any intention to injure the feelings of the people. What he actually wanted to do and what he was doing was to prove intellectually that Islam was a better religion than every other religion. He said the days had passed when stories were considered to be sufficient to prove that a religion was a living and practical religion.

Hadhrat Ahmad *(as)* has made mention of the following six points about this book:

1. It contains all the truths based on the principles of the knowledge of religion; all the truths that put together can be called Islam.
2. It contains 300 proofs - strong, conclusive and convincing of the truth of Islam.
3. It contains answers to the allegations, accusations, objections and whimsical views of the opponents of Islam like Jews, Christians, Magians, Aryas, Brahmins, idol worshippers, atheists, naturalists and non-religious people.
4. It contains a discussion on the basic religious beliefs of the followers of other religions.
5. It contains the explanation of the secrets of the word of God. The wisdom of the Holy Qur'an becomes manifest throughout.
6. All the discussions have been penned with great coolness and fineness and in perfect accordance with the rules of discussion; everything has been said in a lucid manner and understanding has been made easy.

The third volume starts with a mention of the poor condition of the Muslims and Hadhrat Ahmad *(as)* has shown great concern for them. It contains the external and internal proofs of the truth and excellence of the Holy Qur'an. This topic has been discussed at length and quite a number of details have been mentioned in the marginal notes.

The fourth volume begins with the list of the topics discussed in the book. It makes mention of the proofs of the need of the Word of God (revelation) and asserts that the perfect faith and God realisation which is all important for salvation can be achieved through the revelation of God. It also mentions the excellent and unique interpretation of the Sura Fatiha and also some other verses of the Holy Qur'an; the teachings of Vedas are devoid of the idea of the Oneness of God; Pundit Dayanand silenced and the prophecy about his death of which many people were informed beforehand came to pass; the comparison of the teachings of the Holy Qur'an and the New Testament; prophecies which many people were told beforehand; the miracles of Jesus Christ *(as)*, and what is the real salvation and how it can be obtained.

At the close of the fourth volume, Hadhrat Ahmad *(as)* added a note which is entitled 'We and our Book'. In it he says that when he started writing this book things were different from what they are now. He remarked that a sudden manifestation of God the like of which was shown to Moses *(as)* had been received by him and he had heard the voice of God Who said: 'Verily I am your Lord', and thereafter such secrets of spiritual heights were made known to him as could never be gotten through the medium of wit and intelligence. He further said that he now had no control over this book and it was God alone Who knew how it would proceed.

The fifth volume of Brahin-i-Ahmadiyya was published no less than 23 years after the publication of the fourth volume.

This volume starts with a description of the true and living religion and stresses the point that a true and living religion must have the miraculous manifestation of the words and deeds of the Almighty God. Any religion that is not true and is not living will certainly be devoid of these manifestations.

Hadhrat Ahmad *(as)* then continues to explain what a miracle really is and why it is essential that the miracles must take place. He adds that the living miracle and not merely the stories of the old are the sure sign of a living religion.

In the second chapter of the volume, Hadhrat Ahmad *(as)* makes mention of the fulfilment of what had been outlined in the first four volumes, almost 25 years back. During this period a large number of prophecies had come to pass and hundreds of his revelations had been mentioned to the people with the result that all those people were witnesses to those revelations. He also shows to his readers the succour that he had received from God on all the occasions. All these things, he says, are a proof of the truth of the Holy Prophet Muhammad, on whom be peace and blessings of Allah and also they, quite clearly, show that he (Hadhrat Ahmad *(as)*) was true in all the claims that he had made in respect of his having been commissioned by God.

There is a lengthy supplement attached to the book (Volume V). In this supplement, Hadhrat Ahmad has answered the objections raised by the people, especially by Mr. Muhammad Ikramullah of Shahjahanpur, Maulvi Abu Saeed Mohammad Hussain, Sayed Muhammad Abdul Wahid of Bengal and Rashid Ahmad Gangohi.

He has also dealt with the death of Jesus Christ *(as)*, basing his arguments on a number of verses of the Holy Qur'an.

After the supplement, Hadhrat Ahmad *(as)* wanted to write an epilogue. The short notes for this epilogue have been added to the book. These notes show that he wanted to explain what Islam really is, how excellent and perfect is the teaching of the Holy Qur'an, the fulfilment of the promises God had made to him as mentioned in the first four volumes of the book and, also, he wanted to explain what those revelations meant in which he had been called Jesus. As for his claim, he says (and with that ends the fifth volume of Brahin-i-Ahmadiyya):

I deem it necessary to say this much about my claim that I have been sent by God at the most appropriate time. This is the time when most of the people have become similar to the Jews. They have not only abandoned the fear of God (Taqwa) and purity of heart, they have become, like the Jews of the days of Jesus, the enemies of the truth. That is why, as a matter of contrast with them, God has given me the name of Messiah. It is not that just I call the people to myself, it is this Age that has called me (i.e. my advent is the need of the hour).

Spiritual & Moral Training of Children

(In the light of guidance from Chapter Al Fateha)

Dr. Tariq Anwar Bajwa

In the name of Allah, the Gracious, the Merciful.
All praise belongs to Allah, Lord of all the worlds,
The Gracious, the Merciful,
Master of the Day of Judgement.
Thee alone do we worship and Thee alone do we implore for help.
Guide us in the right path,
The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred displeasure, and those who have not gone astray. (Sura Fateha, 1:1-7)

"Our Lord, grant us of our spouses and children the delight of our eyes and make us leaders for the righteous." (25:75)

In this last verse Allah tells us how to pray for our children to become the delight of our eyes. The beauty of the Holy Qur'an is that when ever it gives us a target to achieve, it also gives us the guidance to attain that particular objective. When we pray for our children, we also pray for ourselves that we become the leaders for the 'righteous' - *Imam for the Muttaqeen.*

In the society in which we live, when we put ourselves in our children's shoes and think of the evils which society offers them in all sorts of attractive disguises, nothing but sheer sympathy emerges for our children, which transforms into prayers emerging from our hearts and a strong determination that we are not going to let our children fall prey to the hands of the ills of this society. We want to be there to hold their hands and let them achieve that high position from where they are able to proudly offer to this society, what they have achieved themselves.

We cannot expect from our children what we are not doing or trying to achieve ourselves. The purpose of one's life as described by the Holy Qur'an is to find God and develop a personal relationship with Him. The Promised Messiah *(as)* in his book *'The Philosophy of the Teachings of Islam'* has summarised in a beautiful manner the means of attainment of man's purpose of life. The very opening chapter of the Holy Qur'an, chapter Al-Fateha has explained these means and as one understands it, it becomes quite easy to follow and remember. We recite this chapter several times a day during our prayers and it keeps reminding us of our objective.
When we set forth ourselves to spend our life in achieving this purpose of life, the training of our children becomes not only easy and achievable but it becomes interesting and enjoyable.

Before I go on to explain as to how this chapter Al Fateha explains all this, I would like to say that a child is never too young to learn. Perhaps this is the reason that when a child is born, Azaan and Iqamat are recited into his ears. I quote a few examples as to how the Holy Prophet *(pboh)* and the Promised Messiah *(as)* themselves took keen interest in the training of the children from a very young age with a perfect balance between soft as well as firm approach where necessary.

It is related in a Hadith that: "Once the Holy Prophet (*pboh*) went to the house of one of his Companions. He saw a woman trying to call her child, and saying, "Come here. I will give you something to eat." The Holy Prophet asked, "What are you promising to give?" She replied, "A dried date." The Holy Prophet remarked, "If you promise something to a child and you do not keep your promise, you commit the same sin as the one who tells a lie."

This example tells us how important our own behaviour with respect to our children is.

The Holy Prophet (*pboh*) was such kind hearted person that none else can be compared with his kindness, but when it came to the training of his own children, it is said that at one occasion, his grandson Hassan, who was then only a few years old, put a date in his mouth. The Holy Prophet (*pboh*) put his finger in young Hassan's mouth and took it out saying that this date is that of Sadaqa which has been forbidden for the family of the Holy Prophet (*pboh*).

This tells us that when it is necessary to admonish a child, one must not hesitate to do so and not think that the child is too young to understand this message.

The Promised Messiah *(as)* was like his Holy Master

(*pboh*), very kind towards children. To the extent that at one occasion, Sahibzada Mirza Mahmood Ahmed, who was about four years old then and later became his Second Khalifa, along with his friends, came into the room where the Promised Messiah *(as)* was busy writing a book. He had found a match box and was enjoying the experience of lighting fire with it. He found some papers in the Promised Messiah's room and lit a fire with them. The Promised Messiah *(as)* was so busy writing that he took no notice of it. Later, when the Promised Messiah *(as)* started looking for those papers which he had just finished for the book he was writing, he could not find them. On his enquiry, one of the boys told him that his son, Mahmood had burnt them. The Promised Messiah *(as)* did not burst into anger or shout at him. He just smiled and said, "There must be Allah's will in it and may be Allah will explain the subject to be written again in a better way." *(Savaneh Fazl e Omar by Hadhrat Khalifatul Masih IV)*

However when it came to the training of his own beloved son where admonishment was required he did not hesitate to do so.

Once a dog came to the Promised Messiah's door and Sahibzada Mahmood, who was very young at that time, out of his innocence started calling this dog "Tipu! Tipu!! Tipu!!!" On hearing this, the Promised Messiah *(as)* came out hurriedly and told him in anger "You should be ashamed of yourself to call a dog Tipu. The English have named their dogs after a truthful Muslim, and you are copying them. You must not ever do that again." Sahibzada Mahmood was only 8 or 9 years old then. *(Savaneh Fazl e Omar by Hadhrat Khalifatul Masih IV)*

Hadhrat Munshi Zafar Ahmed Kapurthalwi relates that once The Promised Messiah *(as)* was lying down asleep and Syed Fazal Shah Sahib was massaging his feet when he noticed some hard objects in Huzoor's pocket. He pointed it out to Munshi Zafar Sahib. Munshi Sahib put his hand into Huzoor's pocket and found a broken half cover of a pitcher and a few other similar pieces. Huzoor *(as)* woke up by this and as Munshi Sahib was about to throw those pieces away, told him, "Mahmood has put these in my pocket while playing. Don't throw them away. Put them back into my pocket because Mahmood has put his toys here thinking of me as 'Ameen' i.e. trustworthy. Where shall I bring them when he asks me for them?" *(Savaneh Fazl e Omar by Hadhrat Khalifatul Masih IV)*

At another occasion, when the Promised Messiah *(as)* had gone out for a walk along with his companions, Hadhrat Sahibzada Mahmood was also accompanying him. Some of the companions saw an Acacia tree fallen by the side of the road and cut some branches to use them as a hand made toothbrush (Miswaak). Out of his innocence Sahibzada Mahmood Ahmed presented one of this miswaak to his father, the Promised Messiah *(as)*. The Promised Messiah *(as)* smiled and said, "That's O.K., but first tell me who you sought permission from, to get these branches of tree." At this all the companions who were having these miswaaks felt ashamed and threw them away.

Such was the Promised Messiah's *(as)* subtle way of training his own child and many others along with him.

The elder daughter of the Promised Messiah *(as)* Hadhrat Nawab Mubarika Begum Sahiba (*ra*) relates that at a very young age the Promised Messiah *(as)* used to ask her to pray to Allah, not only for herself but at times also for a certain purpose he wanted her to pray for . This was to establish a habit of praying and develop that personal relationship with Allah. She says that "Once the Promised Messiah *(as)* asked me to pray for a certain purpose. I saw in a dream that Hadhrat Hakim Maulvi Nooruddin (*ra*) is sitting in a sort of a trance on the first floor and he has a book in his hand and he says, "Look! In this book, there are revelations of Hadhrat Sahib (The Promised Messiah (*as*)) about me that I am Abu Bakr." Huzoor when he heard this dream looked satisfied as if this was exactly the answer for what he had asked to pray for. He also told me not to tell this dream to my mother." *(Misbah Yearly Edition 1970 page 31)*

In this prayer for asking Allah to make our spouses and children the delight of our eyes and to become the leaders of the righteous, the prayers has been described in plural form as 'Grant us' and not 'grant me'. This explains that training of children is not a single person's duty. This is the duty of the whole family as a unit and the whole of society. Until we are able to convert the society according to the Islamic teachings it is essential that we start as a family, both parents together to try to achieve that relationship with God and take our children along with us onto this journey. If we are able to take them along with us, their moral and spiritual training will be achieved without any other special effort.

The very **First** means to achieve the goal of finding God is to recognize God Almighty correctly and to believe in the True God. We should have firm faith in God ourselves and note the way Allah shows us His existence in our daily lives. The evidence of the existence of God must be narrated to our children from an early age. For if the very first step is not

right, there can be no hope of their treading along the straight path in their further progress towards God. The True God helps His seekers, but how can a dead god help dead? It is essential that in our day to day conversation our firm faith in Allah and our happiness in His decree are evident.

The **Second** means is to be informed of the perfect beauty of God Almighty; for the heart is naturally drawn to beauty, the observation of which generates love in the heart. God's beauty is His Unity and His Greatness and His Majesty and His other attributes. When we are travelling on a holiday we see beauty of nature all around us. We should not only appreciate it ourselves but express it so that our children may also appreciate it.

The **Third** means of approach to God is knowledge of His beneficence; for beauty and beneficence are the two incentives of love. The beneficent attributes of God are summed up in Surah Fatiha as follows:

"All praises belongs to Allah, Lord of all the worlds, The Gracious, The Merciful; Master of the Day of Judgment."

That is to say God creates His servants from nothing, out of perfect beneficence and His Providence is available to them all the time. He is the support of everything and every type of His beneficence has been manifested for His creatures (1:2-4). His benevolence is without limit as He has said:

If you try to count the bounties of Allah you would not be able to number them (14:35).

The mention of the bounties of Allah, in our homes and in our every day life will have a definite impact on the minds of our children.

Out of these beneficence has come out the blessings of the prophets, the Holy Prophet, the Holy Qur'an, the Pious Caliphate, the Companions, the Promised Messiah and his Caliphs. When mention is made of these blessings and the history is narrated to children, they are bound to be influenced by it and develop a loving relationship to all those who bring them closer to Almighty Allah.

Similarly the attributes of Allah, mentioned in these verses 1-4, are also worth attention. The word '*Rabb*' means Lord and the word '*Abb*' in Arabic is used for the father. If a father has been honoured by giving him the name of '*Abb*' he should try to adopt in his behaviour, the other attributes of God mentioned here i.e. the attributes of Rehman, Raheem and Maalik towards his own children of which he has been made '*Abb*' i.e father. A father is responsible for his family in a similar but limited way as Allah is Lord of all the worlds, therefore he should be gracious, merciful and as a master of his home should be responsible for those living there.

The **Fourth** means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say, we should seek God by spending our wealth in His cause and by employing all our faculties in furthering His cause and by laying down our lives in His cause and by employing our reasons in His cause. This message has been given in the verse *Iyyaka Na'abudu* "Thee alone do we worship". This is a claim we make, but we can only be true in this claim of ours, if we have practically offered every thing we can, in service of God's creation. The Holy Qur'an says:

Strive in His way with your wealth and your lives and with all your faculties (9:41); and: *Whatever We have bestowed upon you of intelligence and knowledge and understanding and art, employ it in Our cause* (2:4). *We surely guide along Our ways those who strive after Us* (29:70)

In our homes if children see their parents being regular in financial sacrifices and giving priority to the service of mankind in their daily life, this will inculcate in them the same noble habit.

The **Fifth** means of achieving the true purpose of life appointed by God Almighty is supplication, *wa Iyyaka Nasta'een*. Thee alone do we beseech for help. In another verse He has said: *Call on Me, I shall respond to you* (40:61). We are repeatedly urged to supplicate so that we should find God, not through our power but through God's power.

As mentioned earlier, the Promised Messiah used to ask his daughter Nawab Mubarika Begum at a very young age to pray. When the children pray and their prayers are accepted they develop their own relationship with God. Similarly it is essential that the incidences of acceptance of prayers are also mentioned in our day to day conversations in our homes.

The **Sixth** means of achieving this purpose has been described as steadfastness, meaning that a seeker should not get tired or disheartened and should not be afraid of being tried.

This is indicated in the supplication: *Guide us along the path of steadfastness,* (1:6)

The steadfastness wins the pleasure of God

Almighty. It is true, as has been said, that steadfastness is that when one is encircled by the calamities and life and honour and good name are all in peril in the cause of Allah, and no means of comfort are available, so much so, that even visions and dreams and revelation are suspended by God as a trial and one is left helpless among terrible dangers, at such time one should not lose heart nor retreat like a coward nor let one's faithfulness be put in doubt in the least. One should not let one's sincerity and perseverance be weakened, one should be pleased with one's disgrace; one should be reconciled to death; one should not wait for a friend to lend one his support in order to keep one firm; nor seek glad tidings from God because of the severity of the trial. One should stand straight and firm despite one's helplessness and weakness and lack of comfort from any direction. Come what may one should present oneself for sacrifices and should be completely reconciled to divine decrees and one should exhibit no restlessness nor utter any complaint, right till the end of the trial. This is steadfastness which leads to God.

The **Seventh** means of achieving the purpose of life is to keep company with the righteous, and to observe their perfect example. One of the needs for the advent of prophets is that man naturally desires a perfect example, and such an example fosters zeal and promotes high resolve. He who does not follow an example becomes slothful and is led astray.

In the verse: *Guide us in the right path, the path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.* (1:7) that is to say, you should keep company with the righteous and learn the ways of those who have been recipients of grace before you.

We should be very mindful of the company our children keep. A good book is always a good company and the books of the biographies of the righteous people can in a way make them be in company of those people. The books written by those people on whom the angels descended, bring angels upon who read those books. The Holy Qur'an, the books of the Promised Messiah *(as)* and his Caliphs, MTA etc. can all provide a good company. Similarly going to the Mosque for prayers and various Jama'at functions serves the same purpose. At the same time bad company must be avoided, as is mentioned in the verse; those who have not incurred displeasure, and those who have not gone astray.

Remember again, the right path is the path of the Righteous.

The **Eighth** means of achieving the purpose of life is something which comes from Allah, the Almighty as His Grace. These are visions and true dreams and revelations. As the path that leads to God Almighty is a difficult one and is studded with misfortunes and hardships and it is possible that a person might go astray while treading along this unfamiliar path and might begin to despair and stop going forward, the mercy of God desires to keep comforting him and encouraging him and augmenting his zeal and eagerness. So it is His Word and His revelation and makes it manifest to them that He is with them. Thus they are strengthened and go forward eagerly on this journey. He has said: *For them there are glad tidings in this life and in the hereafter* (10:65).

The Holy Qur'an has set forth several other means for the achievement of the purpose of life. But this is an excellent step by step short summary which is easy to remember and practice in our lives which was explained by the Promised Messiah (as). If we are able to achieve the purpose of our life and become righteous, our children will always be in the company of the righteous. If we try to go along this path and take our children along with us on this blessed journey, the training of our children, both moral and spiritual will be taken care of by the Almighty Allah himself and we shall be left with no fears. Let us keep praying to Him, *"Our Lord! Grant us of our spouses and children the delight of our eyes and make us leaders for the righteous."* (25:75)

Further Readings:

The incidences about the Promised Messiah as has been taken from the book "Savaneh Fazle Omar" by Hadhrat Khalifatul Masih IV *Rahimahullah taalaa*

The Means of attainment of purpose of Man's Life, from The Philosophy of Teachings of Islam by The Promised Messiah *(as)*.

IJTEMA REPORT 2004

Preparation

The initial planning for the Ijtema began just after our Charity walk function in mid June and then in earnest immediately after Jalsa Salana UK. Notifications were sent out to all Regional Nazimeen and Zoama, regarding the programme.

Ijtema Committee

The committee consisted of Nazim-e-Ala, Ijtema, Ch Rafiq Ahmad Javed Sahib Naib Sadar assisted by the following:
Mirza Abdul Rasheed Sahib (Naib Sadar)
Zaheer Ahmad Sahib (Naib Sadar)
Azhar Ahmedi Sahib (Naib Sadar)
Waleed Ahmad Sahib (Qaid Amoomi)
Dr Mansoor Saqi Sahib (Muavin Sadar)

Each was responsible for various departments with heir respective teams.

Attendance

We attempted to personally contact each Nasir from the Centre. Every Nasir was sent a letter by the Centre, which was followed up by phone calls.

The registered attendance at this year's Ijtema was as follows:

	2002	2003	2004
Total UK Ansar	790 (+16.9%)	932 (+11%)	995
Total Guests (Atfal Khuddam & non UK Ansar)	184	312	306

Programme

Following Hazoor's instructions, this year speeches were included on the Seerat of the Holy Prophet (may peace and blessings of Allah be upon him) and Zikre-Habib by learned scholars of the Jama'at. The speeches were, by the grace of Allah of a very high standard and very much appreciated by the participants. The speakers who addressed during the three days were as follows:

Inaugural Session (Tarbiyyat Forum)

Rafiq Ahmad Hayat Sahib, Ameer UK
Mirza Abdul Haq Sb - *Training of our Children*
Maulana Naseem Ahmad Bajwa Sb - *Dars-e-Qur'an.*
Maulana Muhammad Akram Sb - *Dars-e-Hadith*

Tabligh Saminar

Maulana Ataul-Mujeeb Rashed, Imam London Mosque
Maulana Abdul Ghaffar Sahib - *Preaching Examples of the Holy Prophet*
Sayed Ibrar Shah Sahib - *My Acceptance of Islam Ahmadiyyat (Nau Mubae)*
Sh. Rafiq Tahir Sahib, Qaid Tabligh
Address by Sadr Majlis
Maulana Ikhlaq Anjum Sahib - *The Holy Prophet's Kuwat-e-Qudsia*
Dr. Nafees Hamid Sahib - *The Promised Messiah's Kuwat-e-Qudsia*
Maulana Mirza Naseer Ahmad Sahib - *Blessings of Khilafat*
Ameer Sahib UK - *Blessings of Khilafat*

All the speakers focused on the general aspects of Tarbiyyat and Tabligh as the major areas of Ansar responsibilities.

Zikr-e-Habib

A speech on Zikr-e-Habib was given by Maulana Mirza Naseer Ahmad. In this Mirza Sahib described the sacrifices made by the companions of the Promised Messiah (peace be on him) and how Allah always supported them in miraculous ways.

Ansarullah Shura

Following Hazoor's instructions, this year for the first time the Annual Ansarullah Shura was organized as part of the Ijtema. This was held on Friday night at 10 pm and concluded at 1 am. Two proposals were discussed: one relating to Finance and the other relating to Tarbiyyat. The Finance subcommittee was chaired by Abdul Ghafar Abid Sahib assisted by the secretary committee Qaid Maal Zaheer Ahmad Chaudhry Sb. The Tarbiyyat subcommittee was chaired by Dr. Fareed Ahmad Sahib, assisted by the secretary committee Qaid Taibiyyat Syed Naseer Ahmad Sahib.

On Saturday and Sunday we held academic and sports competitions. Due to the rain the sports programme was held in the Tahir Hall where we were able to hold volleyball, arm wrestling, tug-of-war and other competitions. During both days medical check ups of Ansar were carried out. Homeopathic and Allopathic Doctors remained available for any assistance required.

Tabligh Forum

The highlight of the morning session on Saturday was the Tabligh forum which showed video clips of Hadhrat Khalifatul Masih IV (may Allah have mercy on him) shedding light on this important subject. We also heard from recent converts and Maulana Ghaffar Sahib who detailed the manner of preaching adopted by the Holy Prophet (may peace and blessings of Allah be upon him). The session was concluded with a speech by Imam Sahib who talked about the importance of prayer when preaching.

Talim-ul-Qur'an

In view of Hazoor's Friday sermon emphasising the importance of reciting and understanding the Holy Quran, a survey was conducted. The details of this report are attached separately. In addition to this about one thousand audio cassettes were prepared of Hazoor's Friday sermon of 24th September 2004 and distributed.

Wassiyat

Following Hazoor's directive at the Jalsa Salana UK, the book Al-Wassiyat along with the Wassiyat forms were distributed to all the participants.

Talim Paper Improvement

Following Hazoor's instructions to Aamila in a mulaquat last October, this year at the Ijtema special efforts were made by the department to collect maximum question papers. 430 papers were collected as compared to 90 papers in the last year's Ijtema.

Ziafat

The Ziafat department worked very hard in providing good meals throughout the event. In particular, traditional breakfast was provided on Saturday of Pa'ay and on Sunday of Halwa Puri and Alu Chanay.

Translation

Translation facilities were made available during all our Urdu programmes during the Ijtema with the help of the Secretary Sami Basri UK.

Hazoor Aqdas Arrival

The highlight of the entire Ijtema was when Hazoor graced us with his presence. Hazoor joined us in observing the Volleyball, tug of war, arm pulling and arm wrestling competitions. These were conducted in the Tahir Hall due to the weather.

Almay Inami

Hazoor graciously presided over the prize giving ceremony. This year the Almay Inami was won by the South West Region and the best Ziamat prize was secured by the Luton Ziamat.

Charity Walk

Hazoor also kindly presented a cheque for over £35,500 to Syed Ahmad Yahya of Humanity First on behalf of Majlis Ansarullah UK. This sum was raised on the occasion of our Charity Walk held in June at Bradford earlier this year.

Have you paid

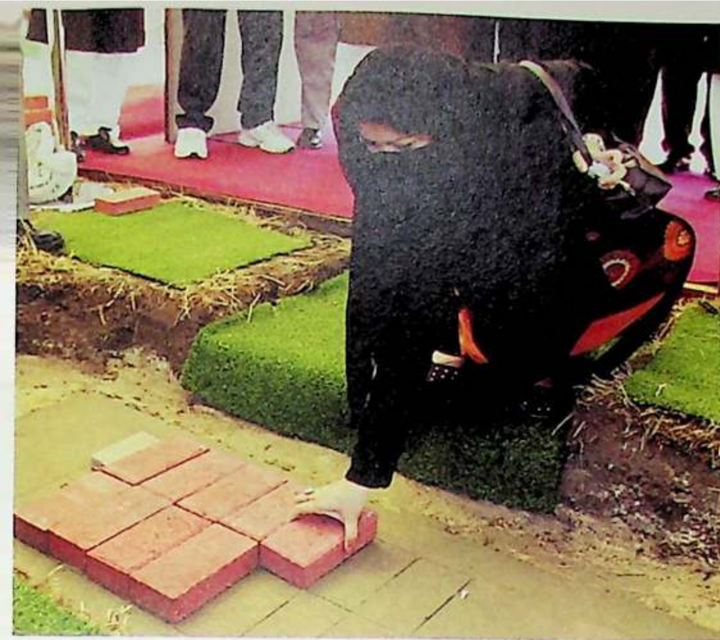
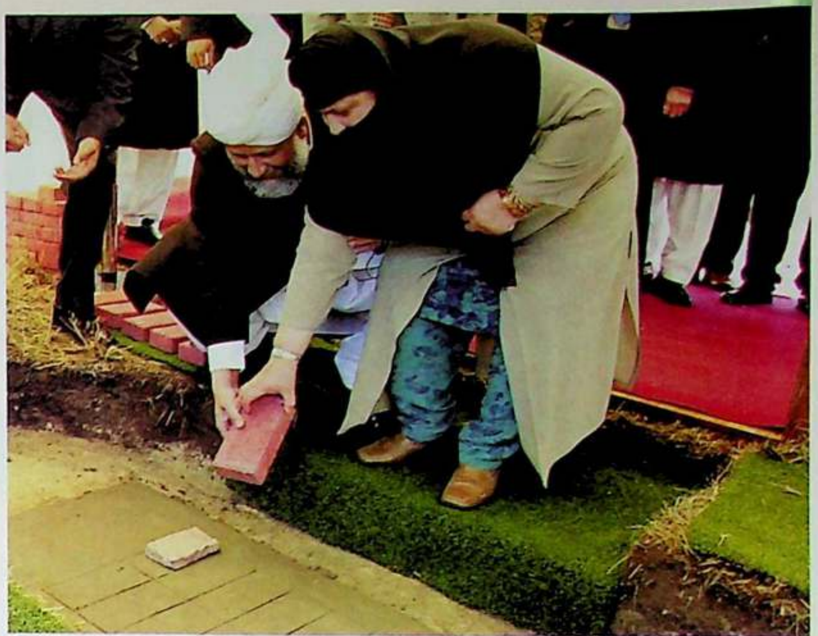
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Detailed report for these ceremonies will follow in the next issue






We are thankful to Mirza Nadeem Sahib, Omair AleemSahib, Naseer Deen Sahib and Zaheer Choudhry Sahib for the photographs

Arrival of Huzur-e-Aqdas for Ansar Annual Ijtema 2004













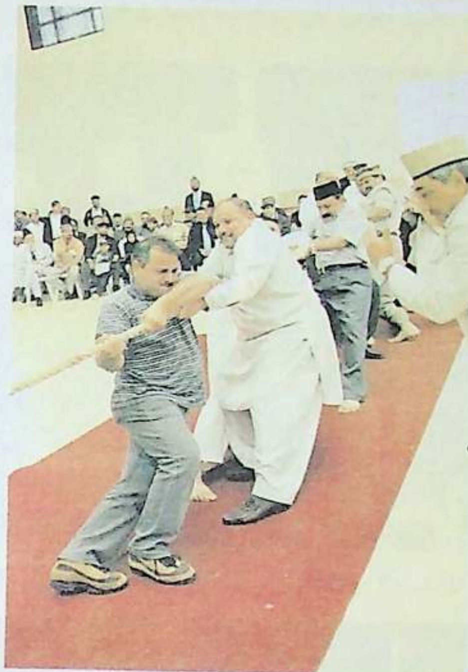



















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